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WILLIAM A. DREW, Editor.

POLEMICAL.

[From the Evangelical Magazine.]

ILLUSTRATION OF SCRIPTURE.

Luke xviii. 1—3. The first five verses of this passage, contain a parable—the intention of which, is to encourage the disciples to persevere in the hope of deliverance from the troubles of persecution.—For this purpose we are shown that an unjust judge—one “that feared not God, nor regarded man,” would after much and continued importunity, grant a request founded in equity. Not indeed, because he was disposed to do justice; but lest he should be wearied by the repetition of the demand.

From the consideration of what even a wicked man might in time be induced to perform, the Saviour teaches his followers to derive confidence from the voluntary and free goodness of the Deity. This sentiment is expressed without the intervention of imagery, in Matt. vii. 11. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?”

In the Deity there is no reluctance to bestow his favors and administer justice, which is to be overcome by intercessions—the time for the display of his retributions, is immutably fixed in the purpose of infinite wisdom; and our prayers are—or should be offered, for the purpose of expressing our dependence, and with submission to the divine appointment.

In the seventh verse a question is proposed—“shall not God avenge his own elect?” To which an answer is given in the eighth verse—“I tell you that he will avenge them speedily.”

The disciples of Christ—the primitive believers in the gospel, are denominated the elect—especially those who were converted from Judaism. For they were regarded as chosen from their nation, to be the witnesses of the life, doctrine, and resurrection of Christ. They are called, “Elect, according to the foreknowledge of God”—chosen (in Christ) before the foundation of the world.” and in Rom. ix. 13, “the elect.”

The elect, or christian professors were the objects of the most inveterate enmity, which manifested itself in every species of craft and cruelty. This persecuting spirit particularly distinguished the Jews. They exerted it at home, and carried it abroad wherever the disciples propagated or professed the gospel. They were the first and the most implacable adversaries of the gospel; and during the apostolic age, were directly or indirectly the promoters of all the violence and cruelty offered to the christians.

Now it was perfectly natural, for the elect to “cry day and night,” for an exemption from the dreadful evils under which they suffered. And we may add—that it was “a righteous thing with God, to recompense tribulation” to those who were the authors of these calamities.

Such however, was the deep and settled hostility of the majority of the Hebrews, against the christians, that nothing but the subversion of their power and influence, could abate their zeal to persecute. Their inflexible cruelty rendered them obnoxious to punishment, and their insubordination subjected them to its infliction.

Our Saviour observed the operation of the particular principles, calculated to call down those dreadful judgments, of which the Roman legions were the instruments. And he accordingly not only assures his followers, that God would avenge his elect—but that he would do it speedily.

In accordance with this assurance, in about forty years, the sceptre of eternal justice was extended over Israel, and at once, there was a mighty concourse of all the powers of desolation. Every means of persecution and annoyance were taken from the bigoted descendants of Abraham—their authority and their influence ceased forever, and their miseries were consummated, and the elect of God avenged by the sword, captivity and dispersion.

S. R. S.

[From the Religious Inquirer.]

“PRESENT FORM OF INFIDELITY.”

A writer in the Observer under this title considers all as Infidels who presume to question the correctness and utility of any of the measures adopted, professedly, for the promotion of morality and religion.—The end being good, he appears to think the means must be sanctified, and to oppose any of them is an evidence of infidelity.

He condemns the idea that the Clergy, or others, of any protestant sect, wish to acquire influence by the interposition of any legislative acts which go to favor their particular views upon any religious subject; and disclaims for the orthodox, and all other denominations in this country, (except the Roman Catholics, we suppose,) the wish for any thing approaching towards a Union of Church and State. He states with great positiveness,—“there is no considerable body of men, I venture to say in this country, that wish for an Union of Church and State. There may be individuals, though I know not of one—

for there is scarcely any subject in which the people of these States are more united than in this, that every sect, class, and denomination shall have equal powers and privileges, and that the civil and ecclesiastical power shall be kept forever distinct.”

Now we wish to believe as much of this as we can, consistently with positive, or strong circumstantial evidence to the contrary. But, to bring the matter near home, and not travel out of our own State, we would enquire of this writer whether he has ever heard of the late famous Litchfield decision, concerning the admission of witnesses in a court of justice? and whether he has read the articles which appeared in the orthodox newspapers, approving that decision, and urging the propriety of excluding one whole denomination of christians from the right of legally substantiating their accounts, or of testifying in any case,—merely on account of their religious principles. Does he think there is a very few in community who would rejoice to have this rule established? And does this look as if there was a general agreement, “that every sect, class, and denomination shall have equal powers and privileges?”

But furthermore. Did this writer ever hear, or has he forgotten, (if so we would gently jog his memory,) that certain Clergymen in the City of Hartford did in the year of our Lord 1827, utterly refuse to pray in the Legislature of the State, because a Clergyman of another denomination was invited, and did officiate there? and after an opportunity of two years to reflect upon the subject, still the tender consciences of the same Rev. Gentlemen would not suffer them to “pray every where, lifting up holy hands, without wrath and doubting.” They again refused, for the same pious and liberal reason as before, to allow the Legislature the benefit of their prayers. One of these Gentlemen, in reply to the SPEAKER’S invitation remarked, in substance, that he had not seen cause to alter his views, or his determination concerning the subject. The name and title of this Gentleman is the Rev. Joel Hawes of Hartford, author of “Reasons for not embracing the doctrine of Universal Salvation.” If requested, or if necessary, we could offer at least one reason why he ought not to embrace that doctrine, however ardently he may endeavour to prevent others from doing it. One thing is certain, he never can embrace it, and no Universalist would ever wish him to, until his feelings, his temper and principles are changed.

Now what do the orthodox mean by a union of Church and State? We assert, without fear of contradiction, that if the Litchfield decision be the law of the land, there is at this moment, an union of Church and State in Connecticut, to all essential and practical purposes. Yes, an union far more odious and detestable than exists in England. But we all know what the orthodox mean by an union of Church and State. Dr. Ely has given us a clue to their understanding of the phrase, by the following declaration:—

“If the people of a commonwealth frame a constitution which renders Universalists ineligible to office, and even incapable of being electors, I do not call even that, any union of Church and State, but the exercise of their own liberty of self-government.”

The orthodox may disclaim as much as they please, the intention of uniting Church and State; so long as the public understand the meaning which they attach to the expression, (and understand it they certainly do,) they will never be deceived by such false and hypocritical assertions.—They will always be judged by their fruits, let their professions be what they may.

[From the Evangelical Magazine.]

“SPIRIT OF CHRISTIANITY.”

Extracted from a work entitled “Parables, by F. A. Krumpacher.” S. R. S.

“In the neighborhood of Antioch, in Syria, dwelt two families, who had long been at bitter enmity, which was transferred from the parents to the children. Attalus and Meno, the heads of these families, seized every occasion to annoy one another, and their animosity increased every day. Now Meno had a slave, who was a disciple of the Lord, and walked worthily of the gospel, and was faithful in all things, so that Meno esteemed him highly, and placed him over his whole household. The name of this slave was Silas. And in all that Silas did, God was with him, and blessed the house of his master for his sake. Meno, therefore, frequently conversed with his steward, and Silas converted him, so that he believed and was baptised in the name of the Lord.

From this time forward, Meno became a totally different man from what he had been before; and he ceased to speak ill of Attalus, his enemy, though Attalus hated and persecuted him more than ever, and daily did him fresh injury. By such forbearance Attalus was still more exasperated and he hired wicked men to lay waste his garden in the night, and they destroyed his finest trees, on which Meno set a particular value.

Then Meno’s friends went to him and said, if thou dost not revenge this injury, he will soon do thee a still greater. But Meno answered them and said, the mischief was done at night; he will deny it.

To me it serves for an exercise in patience. I was myself formerly actuated by the same spirit. Soon afterwards Meno’s friends brought two of the villains whom Attalus had suborned to lay waste the garden, and said, these men have confessed the fact, therefore now thou mayest have him punished. But Meno answered, I have forgiven him, and will not admit enmity into my heart, though I am certainly grieved for the loss of the trees. And Meno’s friends were angry with him for his forbearance.

Sometime afterwards a furious fire broke out in the house of Attalus. Meno hastened with all his people to the spot, and saved two of his enemy’s children from the flames. He thereupon went up to Attalus and offered him his hand, saying,—let there be no longer enmity between thee and me, and between thy house and mine! And Meno offered to assist him in building a new house instead of that which had been consumed.

But Attalus turned from him, and was wroth in spirit and said, this fire was the work of Meno,—and many believed his words. And this circumstance troubled the heart of Meno beyond measure, and his friends said,—take no further account of that wicked man, but deliver him over to Satan!—But Meno said, he is still a man, and bears in his bosom a wounded heart. I will not curse him.

In process of time, Attalus lost all that he possessed, and he became exceedingly poor, and suffered want with his wife and children, and Attalus himself fell sick with distress and grief.

Then Meno took courage and went again to him and said,—ah Attalus! let not discord prevail any longer between thee and me, but let us shake hands before we die! Behold, what is mine shall be thine. Let us then in future live together as brothers!

When Attalus heard these words, he looked at Meno with hollow eyes, and his face was distorted, and he turned it away. But his wife and children wept, and Meno wept also. Then did his friends deride Meno, and say, now surely hath thy heart exhausted its kindness on the unworthy wretch; what more canst thou do for him? Meno answered and said, all I can now do is to pray for him. And Meno secretly supported Attalus and his family, so that they suffered no want.

After these days Attalus became wroth, and at length gave up the ghost. When Meno heard this, he wept for him and attended him to the grave, and became the protector of the widow and orphans.—The people then said, how is it possible for a man to act thus? But they knew not the spirit that dwelt in Meno.”

[From the Religious Inquirer.]

CONSISTENCY.

The Editor of the *Philadelphia* (Doctor Ezra Stiles Ely,) is as much opposed to the Orthodoxy of New England as he is to Universalism. He admits, we think very justly, that Universal redemption must necessarily result in the salvation of all mankind. In an Editorial article headed “Ancient Universalism” he says, “For myself, I must admit, that if Christ intended to redeem and save all men, and actually died with such an intention, then will all mankind be saved: but I deny both the premises and the conclusion.” In this we think him far more consistent than those who admit the premises, that is, that Christ actually died for the salvation of all mankind, and yet believe that a part will be lost forever, which is now the general orthodox opinion. But we think the Editor’s subsequent remarks are equally inconsistent with his own acknowledged sentiments. He says, with respect to Universalists. “Their system renders men careless and frequently hardened in sin, so that thereby their damnation is secured.” How can it be secured by their carelessness? or how prevented by their watchfulness, or by any exertions which they can make, if there is no redemption for them,—which must be their hopeless case, if Christ did not actually die for them with the intention to redeem and save them? He quotes the passage. *He that believeth not shall be damned.* We should like to inquire of the Doctor what those for whom Christ did not die, should believe, that they may not be damned? Must they believe in Christ as their Redeemer and Saviour? Certainly not: for upon his principle, that Christ did not die for them with the intention to redeem them, this would be requiring them to believe a lie, that they might thereby escape damnation. This is a just conclusion from the above premises.

The Editor further says. “It is safest for man to secure an interest in Christ now by evangelical faith, repentance, and obedience.” We inquire again, whom would he advise to secure an interest in Christ? Was there not an interest in Christ secured to those he has redeemed, before the foundation of the world? And can the unredeemed ever secure an interest in him, seeing he did not die with the intention to redeem and save them?

We are disposed to give the Editor credit for an open avowal of his religious sentiments; we admire his candor, but where is his consistency? It puts us in mind of the closing sentence in an orthodox sermon delivered many years ago in the

Town of Rhinebeck in the state of New-York, upon the subject of the decrees of Election and Reprobation. “My beloved hearers (said the Preacher) I doubt not but that the greatest part of you were, by the decree of God, reprobated to eternal misery, millions of ages before you were born, yea from all eternity, nevertheless you are all called, and you may all obey the call if you will, to repent, and believe in Christ that you may be saved.”

THE ORTHODOX AND ROMAN CATHOLICS.

We have observed with considerable surprise, the excitement that has lately been called up by the Orthodox party, on the progress of the Roman Catholic religion. The pulpit and the press have sounded the alarm. The vials of rebuke have been poured forth, and the Catholics have been made to drink of their bitterness.—Why such a storm should be raised to beat upon the Catholics, who resemble the Orthodox in so many respects, we are unable to divine. For ourselves, it is well known that we have neither sympathy nor respect for the doctrines or decrees of the Catholic church. We believe it has embodied and perpetuated many gross corruptions of Christianity. We cannot forget its persecutions of the saints: we fear that its spirit is essentially a spirit of bigotry and exclusion. Accordingly we should deprecate as sincerely as any one, the prevalence of this system in our community. We do not say that it would be fatal to our free institutions; but its influence, we believe, would be highly dangerous; for the spirit of political freedom and that of religious bigotry can assimilate little better than the iron and the clay in the prophetic image. Still more, we should dread its effect on religious knowledge and christian virtue. Its gorgeous rites and poetical associations could hardly compensate for the absence of the rational faith and spiritual worship, which the vital wants of the soul demand.

Much as we are opposed to the Roman Catholic system, however, we cannot fall in with the Orthodox hue and cry on the subject. They are the last persons, by whom it should be assailed. For what can be found in the Roman Catholic faith so very exceptionable which is not equally found in the Orthodox faith? And what is there upon which the Orthodox pride themselves, which is not contained, in greater length and breadth, among their Catholic brethren?

Do the Orthodox believe in the doctrines of grace? So do the Catholics. Is a belief in original sin, the trinity, atonement and special grace the glory of the Orthodox? It is no less so of the Catholics. Is it a merit with the Orthodox to elevate revelation at the expense of the reason? It is an equal merit with the Catholics.—Is zeal to spread their faith and proselyte adversaries, the pearl of great price in the crown of Orthodox virtue? They are surpassed in this very grace, by the Catholics whom they would put down.

On the other hand, are the Orthodox free from the defects, which have brought reproach on the Catholic church, since the commencement of the reformation? We will not apply to them the homely proverb, “that they who would live in a house of glass should not throw stones,” though we wonder that it has not occurred to their own minds, when reflecting on the spirit of the church, with which they have begun this warfare. For, do we hear a love of mystery alleged against the Catholics? We beg to know, what mystery our Orthodox friends have renounced, save that of the single doctrine of transubstantiation. The Catholics are to be dreaded for their bigotry. And are the Orthodox free from bigotry. The Catholics have been a persecuting sect. They have lighted the fires for the martyr. They have prepared the dungeons of the Inquisition. They have lorded it over the heritage of God, and endeavored to shape the faith of mankind after the dimensions of their own creed. And can the Orthodox wipe from their consciences the charge of a similar spirit? Is it not true that, in the very midst of this enlightened and improved community, as we fondly call it, there is a body of men, who inflict all the disabilities, which the age admits, upon those, who differ from their opinions? Where is the mighty difference between burning the body of a heretic, and scourging his soul? Who would say it was a greater evil to have his property confiscated, than his character traduced? No: we are convinced that if public opinion permitted, we who escape not any suffering, that can practically be inflicted, should not escape the hottest fires of persecution, from men who assume it their right to dictate to their brethren, the limits of their faith, and to pour upon the unhappy recusant the direst fury of their indignation. If our language seems strong, we ask if there is not reason for it? And to him, who doubts, we have only to say, look at the newspapers, tracts, and periodicals, which are deluging the country, with a torrent of abuse and denunciation of sects and individuals, against whom the very spirit of calumny can invent no more plausible charges, than that they do not come up to the standard of an exclusive Orthodoxy. To go no further, look at the last Spirit of the Pilgrims, in which the character of one, whom we cannot per-

suade ourselves to name in this connexion, is assailed with a truculence, which would not disgrace the Chief of the Inquisitors himself.

We ask then, and we would repeat the question again and again, to every sound-headed and right-hearted man who may read our columns, if the warfare against the Catholics can be waged with any consistency, by the hands of Orthodoxy, whose watchword and banner are so nearly the same, with those against which they are arrayed? Let us, in the name of peace and charity, protest against the attacks of one exclusive system upon another, with this spirit of vengeance, which is a curse to the community. Let us resist, in the beginning, the encroachments of a religious zeal, which, unlike the wisdom from above, is neither “pure, peaceable, gentle, nor easy to be intreated,” but which, true to the memory of the great exclusionist of patriarchal times, lifts its hand against every man, and challenges the hand of every man against itself.—*Chr. Register.*

A SUFFERING DEITY.

We have more than once alluded to the shocking doctrine, that the Supreme Being suffered in the person of Jesus Christ. We are anxious to make it a subject of attention, because we think it the most offensive part of popular Orthodoxy, and yet a part which cannot be removed without the destruction of the whole. The Trinitarian is reduced to this dilemma; he must either believe that God suffered on the cross, or must acknowledge that mere human nature suffered on Calvary. The latter admission strikes at the root of the popular doctrine of atonement, and leaves many of the associated doctrines to die for want of support; from the absurdity and impiety of the former statement we are glad to see most Trinitarians recoiling. Common sense and the better feelings of their nature are too strong for so outrageous a faith. Yet some fanatics at the present day do not scruple to present this doctrine in the clearest manner; they have the merit of consistency. We adduce two examples which are given in a late number of the *Monthly Repository*, and which are the more worthy of notice, as they are taken from periodical works patronized by the sects to whose interests they are devoted. We do not charge upon all the readers or friends of a religious magazine, the sentiments expressed in its articles; we have felt the injustice of this mode of attack too sensibly to be blind to its character. But it is perfectly fair to quote with distinction, language which is permitted to appear without editorial remarks in the pages of a work designed to represent the opinions and gratify the tastes of a particular denomination.

In the *Protestant Methodist Magazine* for September last, are these lines, among others, “On the Agony and Death of the Saviour.”

Let all Creation blush at her Creator’s anguish:
I ask no more! a voice from yonder skies
Reveals the cause divine why great Jehovah dies!

Again, from the *Gospel Magazine* for October:

To the rich fountain of thy blood:
Thou great incarnate, precious God,
My soul desires to fly.

We only ask, that these lines be pondered by them who believe in the Deity of our Lord Jesus Christ.—*Chr. Reg.*

[From the Nashville Republican.]

CHURCH AND STATE.

It is not at all to the honor of our country, or to the credit of the literary enterprise of our booksellers, that a complete and elegant edition of the writings of Washington, has never been published.—His sentiments on any subject would be entitled to attention and respect.

In 1789, when he visited New England, the Presbytery of the Eastward convened at Newburyport, and presented to him an address in which they said:—

“Among the objections to the Federal Constitution we have never considered the want of a religious test, that grand engine of persecution in every tyrant’s hand, but we should not have been alone in rejoicing to have seen some explicit acknowledgment of the only true God and Jesus Christ whom he hath sent, inserted somewhere in the *Magna Charta* of our country; we are happy to find, however, that this defect has been amply remedied in the face of all the world, by the piety and devotion in which your first public act of office was performed, by the religious observance of the Sabbath, and of the public worship of God, of which you have set so eminent an example, and by the warm strains of christian and devout affection which run through your late proclamation for a general Thanksgiving.”

To this address, which was more pious than politic, Washington with his characteristic prudence and wisdom made a reply, from which we extract the following:—“The tribute of thanksgiving which you offer to the gracious Father of Lights for his inspiration of our public councils with wisdom and firmness to complete the National Constitution, is worthy of men, who, devoted to the pious purpose of religion, desire their accomplishment by such means as advance the temporal happiness of their fellow-men. And here, I am persuaded, you will permit me to observe, that the path of true piety is so plain as to require but little political discretion.”

GARDINER, FRIDAY, APRIL 2.

Towns and plantations are growing up in almost every section of the State, whose moral condition is deplorable almost beyond de-

Gray, Maine, March 16, 1830.

The orthodox exclusives of Massachusetts have been called lately to experience a most mortifying and overwhelming defeat in the Legislature of that intelligent and patriotic commonwealth. We allude to their plan of obtaining, under the pretence of benevolence, such a charter from the Legislature for their "American Temperance Society," as would enable them to circumvent the unwary and promote their sectarian projects. In our last the subject was mentioned; but we choose to call attention to it again, for we deem it of great importance to the public as well as highly creditable to our parent State. It appears by the Report of the Judiciary Committee, of which the Hon. L. Saltonstall, of Salem, was chairman, (to whom the petition for an Act of Incorporation was referred,) that the "American Temperance Society," so called, was formed by a few orthodox individuals in the Vestry of Park Street Church, in Boston, in January 1826. In the following February a Constitution was adopted in which it was provided that persons of all sects might contribute to the funds of the Society, and that those giving certain sums might be considered *honorary* members; but that no person should be entitled to an *active* membership, or have any voice in the appropriation of the funds under the constitution, or the employment of Agents, devising plans of operation, &c., unless he was voted in to this right by a majority of those already having an active membership in the Society. It so happened that all of these were and still are, as it was designed they ever should be, high Calvinists or thorough going orthodox men. Deeming it the right of the Legislature to inquire into the ob-

We trust this disclosure and these decisions may not be lost in their warning voice to the American people.

In noticing a paragraph recently published in New York by a member of the American Bible Society, in which the sectarian iniquity of that establishment is made plain, Br. Whittemore, editor of the Trumpet, copies from one of its pages the following Note, which will show that however *religious* the officers of the Bible Society may profess to be, humanity is no very striking characteristic of those gentlemen:

"The relation of the following facts is made to show, that even females, when not able to subserve the interests of this Institution, are treated by its official members, if not with brutality, at least with something nearly allied to it. On Friday afternoon, Dec. 18, 1829, a very decently clad woman was observed sitting on the steps of the Bible Society Depository. As the Agent was going out to his dinner, he noticed her trembling violently, and inquired the cause. She replied that she was cold. He passed on. Soon after, another person, who is high in the employ of the Society, passed down the steps, and observed her vomiting; he supposed the woman to be intoxicated, and proceeded to his carriage, in which he was soon conveyed to his comfortable home. In a short time, a group of idle boys crowded around her, and began to make a noise, which attracted some gentlemen to the spot, who soon ascertained what was her distress. They assisted her up the steps into the entry of the building, and shutting the door, requested of the Rev. Secretary leave to take her into his office, where was a good fire and comfortable bed. This he peremptorily refused, and wished her to be taken elsewhere; but removal, at this crisis, was almost impossible. A request was then made to have her taken into some one of the rooms, where she might be made comfortable, but this was also denied; and although there is a family residing in the house, with every convenience in abundance,

FAST DAY.
The Annual Fast in this State will be on Thursday next. On that day may we all Fast in such a manner

And he that thirsts for holiness and righteousness shall be satisfied. And all such characters, who cannot be satisfied with the broken cisterns of earthly possessions, are invited to come to Christ, who gives the wa-

of life, so as to thirst no more, as he told the woman at the well of Samaria. And whosoever will may come. The blessing of the gospel is not limited to any particular class or order of men. Gentiles as well as Jews are bidden welcome to the river of God, which flows from his throne, as an act of free grace.

The chief of sinners have as free an invitation as the least. The poor as well as the rich may come with confidence that they shall not be cast out. It is offered without money and without price.

All mankind, of every age and condition, are invited to come and partake freely. That is, without thinking to purchase or to pay for this rich and durable blessing.

And secondly, to make a free use of the gospel at all times, morning, noon and night; in sickness and health; in life and death. They may drink abundantly and without stint.

The water of life has no death in it. Pure living water gives life wherever it flows, as the prophet speaks of the river which flowed from under the threshold of the Lord's house.

Pure, cold water is sometimes hurtful to men when they use it too freely. So of strong water, as it is called by the natives of the forest, too many use it too freely, to their injury. Some bring on an early death by drinking of the impure water of intemperance and excess.

Improvement.

1. Would God give water so freely and abundantly, all around the world, to comfort and refresh mankind, and yet design no spiritual life to the human family?

2. If God did not wish and design to bless all mankind, why did he make them at all, or open a fountain for all, and even invite all to come?

3. If God is sincere in his calls to all to come to him, will he not finally make them all willing to come to him? Why should he call them, if he did not desire the happiness of his rational offspring?

[For the Christian Intelligencer.]

THE SCRIPTURES—NO. 3.

The evidence upon which the authenticity of the books of the old and new Testament rests, is both historical and internal. And while this may furnish sufficient proof to my mind to enable me to believe them all, it may fail to convince others that every book in the Bible is truth.

But it is folly to reject the whole Bible because the evidence upon which some particular books rests, does not furnish us with sufficient proof of its divine origin. For myself I believe every book in the Bible. The history which it contains I believe to be true history; the prophecies which it contains I believe to be true prophecies—the morality which it inculcates I believe to be true morality—and the communications of grace and mercy from God to man, I believe to be true revelations. And I believe these things because I conceive that they are supported by proper evidence. But another may not possess this evidence and may be led to doubt the authenticity of some books or of some things, which are related in them. But this will give him no good reason for rejecting them all.

If one should disbelieve some things which are related of a particular individual, this is no reason why he should disbelieve the morality of the book of Proverbs or the predictions of Isaiah. If I should disbelieve that there was ever precisely such a person as Goliath, this is no reason that I should disbelieve that David was king over Israel. If I should disbelieve that Moses was commissioned of God, this would afford no good reason for the rejection of Jesus Christ as a teacher sent of God. If I should disbelieve that Solomon received the rules of morality which he inculcated by extraordinary inspiration, this is no argument against their truth, nor any evidence that Jesus Christ was not extraordinarily inspired.

J. W. H.

[For the Christian Intelligencer.]

CRUIKER TO AN UNIVERSALIST, NO. 3.

RESPECTED FRIEND,—I have received and read thy second letter; and am gratified to find that my "exhibitions of liberality and candor are peculiarly pleasing" to thee, and that it is thy "entire will and pleasure to continue the correspondence," &c. I feel disposed, by thy permission, to continue it a little longer, because there are still several subjects on which I would be glad to know the minds of Universalists. They are the following:

1. What their ideas are concerning regeneration or the new birth, as it has ever been impressed upon my mind that no one can be saved without it. Indeed it appears to me that our Saviour's language on this subject is very conclusive: "Except a man be born again he cannot see the kingdom of God." So says he to Nicodemus. And to the Pharisees, "I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come."

2. What their views are concerning faith; since, to my understanding, it is that, by or through, which we are saved; and since it is an undeniable fact, that "all men have not faith." "By grace ye are saved through faith." "Receiving the end of your faith, even the salvation of your souls."—Paul.

3. In what manner they understand that scripture word, Hell, and wherein people are wrong in considering that the place, or state, appointed for the future endless residence or misery of those who die without regeneration or re-union with God.

4. How they understand the declaration of Peter concerning the Restitution of all things. And I think I may well query concerning this, since, without doubt, it is the ground work of Universalism.

If thou wilt grant my requests in regard to the above particulars, I think I shall propose no more questions; but will endeavor to give thee my sentiments on all the doctrines advanced in all thy communications. For I purposed at first, not to make any remarks on doctrinal points, until I had done asking questions; and this is the reason that I took no notice in my last of what is said in thy first to me "in answer to my second and fifth paragraphs," as noted in thine now before me.

Nor shall I take any further notice at present of the contents of thy last letter, or thy second reply to my two fundamental questions, than just to observe that there are two expressions in it that I do not understand, and one that gave me some surprise.

The first of those I do not understand, is the second part of thy guide to the under-

standing of the scriptures. "This subject you are requested thoroughly to examine, by which you will be induced earnestly to receive or reject the system." The other is in the next paragraph: "I am far from thinking that a person, influenced by the love of God to the practice of holiness, would be prepared to snatch the laurel from the brow of the Author of his salvation."

That which gave me surprise, is in thy third paragraph, where, speaking of my complaining that thou hadst given me no information in a certain case, I find this expression: "This, however should not be a matter of dispute." Whether we shall get into a dispute or not, I do not know; but it is certain we have not as yet. But these are matters of small importance, and so wishing well to thee in matters of great importance I conclude, remaining thy friend

[For the Christian Intelligencer.]

REPLY OF THE UNIVERSALIST.

DEAR SIR,—Having received your third letter before our personal interview, and finding several questions propounded for my consideration, I will do you the favor of giving them some attention. However, as I count my present labor in writing to you all lost, a few lines will have the same effect as a volume would on the same subject.

As to your first question "concerning regeneration" we hold to the generally allowed opinion that "regeneration" signifies "reproduction,"—"regenerate" "to reproduce" and if you can bring yourself to believe that you had, or could have had, any part in naturally generating, producing or causing your earthly being, you may, then, as rationally, but no more so, believe that you can act a part in affecting your "regeneration." Note—Our Saviour and his Apostles, never told any man, woman or child, that they should be banished from heaven and happiness, and be endlessly wretched unless they regenerated themselves.

2. Your second question concerns faith.—We hold with the Apostle Heb. xi. 1, that "faith is the substance of things hoped for, the evidence of things not seen," which we believe "is the gift of God" Eph. ii. 8.

3. To your question in what manner we understand the scripture word HELL, I reply we understand it variously. In twelve places in the New Testament viz. Matt. v. 22, 29, 30, and xviii. 9, x. 28 and xxiii. 15, 33. Mark ix. 43, 47. Luke xii. 5, and James iii. 6, the only places in the Bible where the word gehenna, rendered hell, occurs, we understand it, like gehenna, to signify the valley of Hinnom. In other places where the word hell occurs, we understand it to signify the grave or mental affliction, such as that from which the Psalmist was delivered—and we think people are wrong in the fact itself in "considering it a state, or place, appointed for the future endless residence" of one of God's creation, for the scriptures nowhere give such information.

4. In answer to your fourth particular respecting the restitution we understand it as it is found in the context. By turning every one of the Jews from his iniquities and blessing all the kindreds of the earth to which all God's prophets give evidence; yet sir we do not call this alone nor any other part of the divine testimony, the "ground-work" or foundation of Universalism, but we think nothing ever opposed the doctrine except wickedness and folly, but these shall not prevail.

I have ever considered my time as well, and as agreeably spent in writing on theological subjects, where good can be done, as in any other way; and it was on this principle that I expressed my will to continue the correspondence. But, Sir, I have seen you since and heard you converse. I manifested a will to continue, &c. "should any dissatisfaction remain with an expectation (on your part as I have inquired nothing of you) of obtaining farther light." But as every prospect was lost of benefiting you on the evening of our interview, I withdraw myself from the field of controversy. And with all the benevolent feelings of a friend, I request you to discontinue writing, for I am unwilling to spend my time on so important a subject to no purpose.

[For the Christian Intelligencer.]

THE BENEFITS OF PERSECUTION.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matthew v. 11.

Persecution is a certain means of building up the persecuted sect. This is a fact of so universal observation, that it long since passed into a proverb, that "The blood of the martyrs is the seed of the church." The persecution, therefore, of any class of persons, is sure to advance their interest; and that which is inflicted on them for the sake of Christ, will ever operate in favor of Christianity. This is one of the means by which God causes the wrath of man to praise him. He overrules the opposition of the enemies to the gospel so as to cause it to spread its benign influence far and wide. Thus the persecution of the apostles caused the church to be scattered abroad throughout the regions of Judaea and Samaria, and they went every where preaching the word, by which means the number of believers was greatly increased. In like manner, persecution induced the Pilgrims to seek an asylum in the then inhospitable wilds of America, from which beginning have sprung the blessings so highly enjoyed in New England.

To come more directly to scenes relating to ourselves; let us notice some of the benefits which result from the opposition now manifested to the truth. Universalists have evidently suffered greater opposition than any other denomination in our country, and no doctrine has probably spread with equal rapidity. The efforts which its enemies have made to overthrow it, or arrest its progress, have contributed much to its advancement. Perhaps there has never been a work published against Universalism which has not, by the inquiry it has excited, or the sophistry it contained, caused some to embrace that system. The violence with which we have often been opposed in public, has frequently operated powerfully in our favor, by opening the eyes of the people to the beauties of the doctrine of God's impartial love, and the cruelty and practical influence of that of endless misery. This, in an enlightened community, must ever be the effect of abusing those who are known to stand eminent for virtue.

When one of our brethren happens to remove into the vicinity of those who have not been acquainted with Universalists, it is not uncommon for some who would be esteemed very religious to slander and vilify him, and say all manner of evil against him falsely on account of his religion. If this man, however, succeeds in sustaining himself under the load of abuse which is heaped on him,

until he is able to "live down" these calumnies by an exemplary life, the injury which was intended for him reverts upon the heads of those who originated and put in circulation the misrepresentations; so that instead of causing him to be considered an evil doer, they fix on themselves the character of slanderers and liars, verifying the proverb—"He that diggeth a pit shall fall therein."

These considerations should encourage us to bear patiently the injury which is inflicted on us by our enemies, according to the teaching and example of our Lord and Master, remembering that it is a means of extending the influence of the gospel. And we should ever bear it in mind, that it is only that which is said falsely, and for the sake of Christ which has the promise of a reward; and that a life of sterling integrity is the sure and the only sure antidote to slander and misrepresentation. Let us then avoid even the appearance of evil, and let our light so shine that others seeing our good works may be led to glorify God.

A. F.

[For the Christian Intelligencer.]

Leeds, March 25th, 1830.

BROTHER DREW,—I am requested by the members of the First Universalist Society in Leeds to inform you, and through you our friends in general of the success of the cause of truth in this place. It is a subject of great joy and rejoicing to the believers in God's impartial grace in this place, whose hearts have been hung on the willows these many years; that notwithstanding the great exertions of Dr. Ely's allies, light is breaking forth in the midst of the powers of darkness, and a Society has been organized of over sixty members, and the following officers chosen:—Israel Herrick, Clerk; Levi Foss, Solomon Lothrop, John Francis, Assessors; William Gott, Simeon Gould, and John Carver, Prudential Committee; Samuel Moore, Treasurer, and Caleb Carver, Collector. Our Society is rather poor as it respects their Society's goods, but rich in faith, as we hope and trust. We expect preaching a part of the time the present year.

Yours in the bonds of affection,
ISRAEL HERRICK.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, APRIL 2, 1830.

A "MISTAKE." The editor of the *Maine Patriot* of Wednesday accuses us of having made a "mistake" in saying last week that "the Senate refused to pay them [Appleton, Bodwell, Usher and Hill] for any time." We are as liable as other persons—"neutral" as we are—to make mistakes; and still more liable, we find, to be censured for them, whenever it so happens that we do commit one. In this case, too, we are more than simply censured; he uses language in reference to us which amounts to a charge against our integrity. The editor of the *Patriot*, we think, knows us personally too well to suppose that we could have even a disposition, in the present organization of parties, to depart from "neutrality;" and his contrary intimation therefore seems to us the more unkind. All mistakes which we may commit, if they are regarded as of any importance by others, we are always ready most cheerfully to correct—but we do think it is no more than reasonable that those who charge mistakes upon us should have a care that they do not make greater ones on the very subject of their censures, as the *Patriot* has done in this case. The statement above alluded to we gathered, as we now think, from the *Portland Courier*—a paper "neutral" like our own. It was confirmed to us too by a member of the Legislature, as we understood him in conversation; and without noticing any thing to the contrary we gave it according to what we supposed to be true at the time. Moreover, the *Argus* is correct in its truly honorable and charitable supposition, that the doctrine contended for throughout by the eight democratic republican Senators, viz. that the four gentlemen alluded to were no more Senators than spectators at the Senate board,—naturally led us to conclude, as a matter of course, that they would refuse to "pay them for any time" as Senators. For it did appear to us that agreeing to pay them even for one day would amount to an acknowledgment that they were Senators—a doctrine which had been uniformly resisted by the eight democratic republican Senators. The *Patriot* says:

"The Senate did not refuse to pay the 'illegitimates' for any time, but was willing to make up their pay till the time when the unanimous opinion of the Supreme Court was received, declaring that they were not legally elected." It is true that the Senate did not refuse to pay them for any time; but it is a mistake greater than we committed, to say it was willing to make up their pay till the time when the unanimous opinion of the Supreme Court was received. This was "received" March 21. The Senate voted to pay them up to Feb. 11. The Committee of conference reported to both Houses that they should draw pay up to March 21. The House agreed to this amendment, but the Senate did not.—The Senate adhered to its former vote to pay them up to Feb. 11—the time when the opinion of the Judges in answer to Mr. Hill's questions, was received, (which would allow Mr. Hill pay for travel and attendance a day or two, and the York gentlemen eight days:) whereupon the House reconsidered its former vote to allow them pay to March 21, and passed an amendment providing for their pay up to the very end of the Session. In this disagreement the thing ended. Our mistake related to the travel and one, or perhaps two days, attendance of Mr. Hill, and eight days of the York gentlemen; the mistake of the *Patriot* embraces nineteen days more than the Senate agreed to pay them for.—But as the editor of that paper is not "neutral," we have no right to censure him for this mistake or to ask him to correct it.

SNOW STORM.—An unusually severe North-Eastern snow storm was experienced in this region on Friday last, commencing in the morning. The wind was so high as almost to deserve the dignified name of hurricane, and continued with unabated violence until Sunday morning. The snow fell incessantly until Saturday morning, and driven into piles, obstructed the roads so as to render travelling difficult. The western mails of Friday and Saturday evenings did not arrive until the middle of the next days. It is difficult to say what depth of snow fell, as it was so much drifted—probably not less than twelve inches on the level. This was the most serious snow storm that we have had during the past winter—verifying the old maxim "Winter never rests in the sky." So far is the spring advanced however, that very soon after the clearing up of the storm, the snow for the most part disappeared.

The expense of supporting the government in Massachusetts for the last year, which is said to be a fair average, was \$293,942.45, being \$49,455.50 more than the expenditures of the five other New England States united. The great cost of government in Massachusetts may in one respect be owing to the army of Legislators which meet twice a year. The Legislature of that State is the largest of any government in the world. There are last 27 members in the Legislature of Louisiana; and for aught we know the public business is as well transacted there as in the Massachusetts Legislature of 500.

The Military Committee of the U. S. Senate has reported a bill, as it is said, making an appropriation of \$420,000 for the payment of the Massachusetts Claims. Maine is entitled to one third of what may be obtained.

The Secretary of the Navy recommends that the officers of the Navy hereafter consist of one Vice Admiral with a salary of \$8000.00 when at sea or \$4,500 when at home; two Rear Admirals, each \$5,500 salary sea pay or \$4,000 shore pay; thirty Captains, each a salary of \$2,000 while on shore, or when at sea those commanding a squadron of 200 guns, \$6,500—those commanding a squadron mounting less than 200 guns, \$4,500,—those commanding a ship of the line \$4,500.

The quantity of Salt manufactured in the United States annually is about 4,000,000 bushels, the average price of which at the works is 45 cents per bushel, making a value of \$1,800,000. The quantity imported for home consumption is \$4,274,051 bushels.

R. C. Vose, Esq. has been re-appointed Clerk of the Judicial Courts for the county of Kennebec, by the Judges of the Supreme Court.

Another attempt to elect a Representative to Congress for the Eastern District in this State will be made on Tuesday next. The candidates are "plenty as blackberries"—among whom are Leonard Jarvis, J. G. Dean, S. Upton, Philip Morrill, and Charles Lowell. Why not choose a Poet? Cannot one be found in Hancock county? Congress, we believe, has no Poet Laureate. It needs some one to sing the perils of storms, and the rearing of kittens.

Zion's Advocate says "Mr. Harvey, the Jackson candidate, is chosen Governor of New-Hampshire in opposition to the present incumbent, Mr. Upham." It will be news to the people of New-Hampshire, that Gen. Upham is the present incumbent, or that Mr. Harvey was run in opposition to Gov. Pierce.

Accounts of the destruction occasioned by the "line gale" on Friday last are daily coming to hand. The storm commenced and terminated about six hours earlier in Boston than in this place. All the bridges connecting Portland with the main land, excepting one, were destroyed; every wharf was injured and several vessels sustained damage. North east storms we believe always commence at the south west.

Gen. Ripley, Representative in Congress from Oxford county, has resigned his seat in that body.

The Report of the Committee of Congress on Indian Affairs attributes all the difficulty the Government has been called to experience with the Cherokee Indians to the influence of the Missionaries amongst them.

The upper and centre bridges across the Sandy River in Farmington were carried away by the freshet on the 18th ult. The bridges were expensive.

The ice in the Kennebec "cleared out" at this place yesterday. The river is now navigable. Last year the ice left us March 18th.

Col. Johnson's late Sunday mail Report has been printed in Boston and several other places on elegant white satin. Copies sell for \$2 each.

TO CORRESPONDENTS.

The contributions of our Portland friend "CLEMENTIA," to whom we are indebted for one favor in the form of a communication, are respectfully solicited. Several articles now on file shall be published as soon as we can find room for them.

Br. Murray's Sermon is received and will appear in our next.

[From Merchant's Hall Books.]

THE STORM IN BOSTON.

Early this morning [Friday] a snow storm commenced with the wind about S. The pilot boat Hornet, in the bay, ran in and anchored inside of Point Alderton, very dark, and a thick snow storm—soon after the wind veered to the E.—she parted her chain cable, and ran up to town and into dock about 7 A. M. At 9 the wind increased to a gale, and blew violently for several hours—the height of it from ENE. The tide rose to an uncommon height—the wharves were overflowed for several feet, and large quantities of lumber, wood, hbls. of molasses, logs of mahogany, casks, barrels, staves, &c. were removed in various directions, into the docks, &c. The platforms on the principal wharves were ripped up by the sea, removed from their situations, broken to pieces, &c. Many wharves received considerable damage, and the buildings in the immediate vicinity of the wharves were filled with water. The damage sustained by the shipping was not so great as was anticipated.

The English packet brig Emily, drove from her anchors in the stream, against Hancock's wharf, stove nearly all her stanchions on the starboard side, and received considerable damage.

Schr. Planet, of Bucksport, from Charleston, in India wharf dock, carried away bowsprit, &c.

Schr. Peace & Plenty, of and from Marblehead, cargo logwood, coffee and fish, at the end of India wharf, stove her side, filled with water and sunk.

Sloop Packet, of and from Newburyport, in Central wharf dock, carried away her mast and bowsprit.

Several others received trifling damage. Schr. Gen. Stark, from New York, anchored at 12 o'clock this morning, abreast of Spectacle Island, rode out the gale, without damage and came up to town this afternoon.

Schr. Banner, of the Mercantile line of New York packets, parted her cables in George's Island roads, and came up to town about noon, run into Mercantile wharf, foul of sloop Annawon, and received trifling damage.

Schr. Rump, of Boston, at anchor in the stream, parted both cables and drove ashore at South Boston.

Capt. Kelley, of the Emily, from Halifax, arrived last evening about 12 o'clock, informs

us that he saw last evening, a barque standing in, answering the description of the Pacific, daily expected from Liverpool, and when last seen was within about six miles of Scituate; at the same time saw an inward bound ship between her and Cape Cod. The night was very dark. Fears are entertained for the safety of the above vessels.

PHILADELPHIA, March 22.—We learn, with deep regret, that William Miller, Jr. Esq., a young lawyer of this city, who enjoyed a valuable reputation in every respect, was killed yesterday, at Naaman's Creek, on the borders of Delaware, in a duel with Lieut. Charles G. Hunter, of the U. S. Navy. It is said that Mr. Miller died on the spot, the ball of his adversary having perforated his lungs. This melancholy catastrophe has excited great sensation.—*Nat. Gaz.*

An arrival at New York from Liverpool, is the bearer of London papers to the 15th Feb. but they furnish no news of importance. It is mentioned, that our Minister Mr. McLane, continues to have frequent interviews with the British Cabinet; and that some change in our relations, favorable to Commerce will probably be brought about through his labors.

The appointment of Col. Joshua Carpenter to the office of Collector of Customs for the District of Penobscot and Inspector of the Revenue for the port of Castine, has been confirmed by the U. S. Senate.

Mr. Isaac Waters has been removed from the office of Appraiser in the Custom-House of Boston, and John Crowninshield, Esq. of Salem, appointed in his stead.—*Maine Inq.*

MASSACHUSETTS.—We understand that the installation of the Hon. Edward Livingston, as Grand High Priest of the General Grand Royal Arch Chapter of the United States, viz. De Witt Clinton, deceased; and of the Hon. Joel R. Poinsett, as deputy Grand High Priest of the General Grand Chapter, will take place by commission, in the City of Washington, on Saturday the 3d of April next.—*Nat. Intel.*

MARRIED.

In Bath, Capt. John Patten to Mrs. Mary R. P. Turner.

In Minot, Mr. Charles Parker to Miss Dianna Drake.

DIED.

In Hallowell, Mr. John Couch, aged 67, a revolutionary soldier and pensioner.

In Paris, Thomas Webster, Esq. aged 37. Miss Emily Cooper, aged 20.

In Bangor, Miss Betsey Minor, aged 72.

In Brunswick, Samuel Chase, Esq. aged 56. Miss Elizabeth Chase, his sister, aged 64. The wife of Mr. David Linscott.

In Portsmouth, Mr. Philip Clear, aged 61, a revolutionary pensioner.

In Washington, Mrs. Cornelia L. Ridgely, consort of Commodore Ridgely, of the Navy, and grand daughter of the late Chancellor Livingston.

LIST OF LETTERS

Remaining in the Post Office at Gardiner, Maine, April 1st, 1830.

Rebecca W. Atwell,	Phelix Magown, for
Zachariah Anderson,	James M. Manu,
John Bran,	Franklin Muzzy,
Epiphany Bryant,	Samuel Noble,
Emily H. Ballard,	Nathaniel Newell,
William Blanchard,	Samuel Newcomb,
William Craig,	Jacob Pratt,
Abel F. Cole,	Catharine Purington,
Joseph Carr,	Edward Preble,
Albert Church,	Jeremiah Pote,
Silas Church,	James Phelps,
Jonathan Copp,	Charles C. Quincy,
Paul Dyer,	Jesse D. Robinson, 2
William Day, 2,	John A. Rollins,
Mordcaul Ellis,	William H. Robinson,
Susan M. Fuller,	George W. Saw,
Henry Foy,	Hamah Scull, 2
James Fogg,	Lydia H. Smith,
John P. Flagg, 2,	Jona. Stevens,
David Flagg, 2,	Zebulon Sargent,
Keziah Gray,	Samuel Springer, 2
Elbridge Gerry,	Wm. C. Stinson,
Samuel Glitten,	Mahala Smith,
James Garland,	Parker Sheldon, 2
Sarah Garland,	Peter Vigoureux,
Ira B. Gray,	Eliaser Wells,
Reuben Griffin,	Aaron A. Wing,
Stephen Harding,	William G. Warren,
Timothy R. Hartwell,	Ivory Wakefield,
Elizabeth Jewell,	Nathaniel Webster,
Edward Jarvis,	Stephen Webster,
Moses H. Lord,	Timothy D. Wiggins,
Thomas Lewis,	Nathaniel Warren,
Widow Hannah Libby,	P. W. Whitcomb,
John Leeman,	J. W. Whitcomb,
John Miller,	Dominicus Wakefield, Jr.
	Timothy Wood,
	SETH GAY, P. M.

April 1.

SCHOOL.

THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) on Monday the twenty-sixth of April next. Instruction will be given in all the branches commonly taught in public Schools, viz. English Grammar, Arithmetic, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages.

Terms of tuition from \$3 to \$4.50 per quarter.

While he solicits the patronage of the public he humbly and thankfully acknowledges all past favors.

GEO. C. WHITNEY.

Gardiner, April 2, 1830.

PROPOSALS

For publishing by subscription, the Works of

THE LATE REV. JOHN BISSE,

Pastor of the first Universalist Church and Society of Portland, Me.

WITH A SKETCH OF HIS LIFE.

IN offering this work to the public, it seems necessary only to observe, that the lamented author ever enjoyed the confidence of the denomination of christians of which he was a distinguished and efficient member, and that "his praise was in all the churches." He was well known to the community in general, and his talents, erudition, zeal, and piety, in clearly stating, logically and learnedly defending and illustrating the truth, moral excellence and purity of the Christian Religion, by his conversation, his preaching, and his example, are well remembered by all who enjoyed his society or his ministerial labors.

Of the work here proposed, it needs only to be remarked, that it will comprise biblical history, the distinguishing doctrines and precepts of the Gospel, and the practical duties of christians, together with some expositions of difficult passages.

It is devoutly and truly desired, that wherever this professed volume may be received and read, the ordinary ministrations of the world of life may also be enjoyed. But should this be the case, it will readily be observed, that the diffusion of religious knowledge, and the building up of Zion, and a work of this description will be a valuable acquisition to the library of every student of the Holy Scriptures, and the constant companion and daily source of spiritual strength to the pious and devout family circle.

CONDITIONS.

The proposed work will comprise a volume of about 500 pages, will contain a SKETCH OF THE AUTHOR'S LIFE, written by an intimate friend; about 35 unpublished Sermons; some Expositions of difficult passages of Scripture; a few pieces of Poetry, and some miscellaneous articles, and will be offered to subscribers, full bound, at \$2.00 per copy. It will be printed on good paper, with small pic type, and put to press as soon as a sufficient number of subscribers is obtained to defray the expense of publication.

Agents who will become responsible for six copies shall be entitled to the seventh, and

POETRY.

SPRING.

Spring, where are you tarrying now,
Why are you so long unlight?
Winter went a month ago,
When the snow began to melt.

I am coming, little maiden,
With the pleasant sunshine laden;
With the honey for the bee,
With the blossom for the tree,
With the flower and with the leaf.
Till I come the time is brief.

I am coming, I am coming!
Hark! the little bee is humming;
See, the lark is soaring high
In the bright and sunny sky,
And the quails are on the wing—
Little maiden, now is Spring!

See, the yellow catkins cover
All the slender willows over;
And on mossy banks so green
Starlike pines are seen;
And their clustering leaves below
White and purple violets blow.

Hark! the little lambs are bleating;
And the cawing rooks are meeting
In the elm, a noisy crowd;
And all birds are singing loud;
And the white butterfly
In the sun goes flitting by.

Little maiden, look around thee!
Green and flowery fields surround thee.
Every little stream is bright;
All the orchard trees are white;
And each small and waving shoot
Has for thee sweet flower or fruit.

Turn thy eyes to earth and heaven!
God for thee the Spring has given;
Tough the trials their molasses
Clothed the earth and cleared the skies;
For thy pleasure or thy food—
Pour thy soul in gratitude!
So mayst thou "mid blessings dwell
Little maiden, fare thee well!

FOR FAMILY WORSHIP.

Savior of them that trust in Thee,
Once more, with supplicating cries,
We lift the heart, and bend the knee,
And bid devotion's incense rise.

For mercies past we praise thee, Lord,
The fruits of earth—the hopes of heaven:
Thy helping arm—thy guiding word—
And answer'd prayers—and sins forgiven.

Where'er we walk on danger's height,
Or tread temptation's slippery way,
Be still to steer our steps aright,
That word our guide—that arm our stay.

Be ours thy fear and favor still,
United hearts, undimmed love;
No scheme—that contradicts thy will,
No wish that ceases not above.

And since we must be parted here,
Support us when the hour shall come;
Wipe gently off the mourner's tear—
Rejoice in our heavenly home.

CONGRESSIONAL ELOQUENCE.

The following is an extract from a late Speech of Mr. Holmes, of Maine, in the Senate of the U. S.

I well remember, though I was then but a child, that one of the companies of that regiment was raised in my own neighborhood, the old county of Plymouth. They were fine young men, the sons of independent yeomen, were easy and safe at home. But the cries of their suffering brethren of the West reached them, and their patriotic souls arose. They were led off (I never shall forget it) by an officer by the name of Warren, in whose veins circulated the blood which was kindred to that of another Warren, who had previously, at Bunker's Hill, poured out his as an offering to the infant liberties of his country. He was a brave and elegant officer. They marched; they joined St. Clair's army and were in the fatal battle. They did not run at the first fire, as some of the troops in that engagement did. They fought as New-England troops always fight—arm to arm, and breast to breast. They fell—every man of them! Not one officer or soldier of that brave company ever returned to bring back the fatal tidings! Their bodies were left a prey to the wolf and the vulture; their bones are now bleaching in the forests and the fields. And is it well to blast the memory of such self-devoted patriots? And by whom? By Missouri. And pray, at this eventful crisis, where was Missouri? In the cradle of her existence? No, not even there. The province of a foreign despot. This is the unkindest cut of all—the most uncharitable.

The following is an extract from the Speech of the Hon. Felix Grunty, delivered in the Senate of the U. States, Feb. 29, the resolution of Mr. Foot being under consideration:

I thank the Senator from Missouri, for all the kind feelings he has manifested towards the ancient sufferings of the West. Sir, they were great. I know it. I need turn to no documents to tell me what they were; they are written upon my memory, a part of them upon my heart. We honored men you see here, are but the remnants, the savings, the wreck of large families lost in effecting the early settlement of the West. If I look to the right or to the left, and all around, I see memories of ancient suffering and woe. Ask my colleague (Gen. Desha) who sits near me, what he remembers. He will tell you, that while his father was in pursuit of one party of Indians, another party came in and murdered two of his brothers. Inquire of yonder Governor of Arkansas, (Mr. Pope) what became of his brother-in-law, Oldham? He will tell you, that he went out to battle but never returned. Ask that honorable Representative (Mr. Wickliffe) where is your uncle, the gallant Hardin? He was intrepid enough to carry a flag of truce (under the direction of the Government) to the hostile savages. They did not know the sanctity and protection which the flag of peace threw around him, and they slew him. If I turn to my old class mate and friend, (Mr. Rowan) one of the ancient sons of the wilderness, now a grave, and wise, and potent Senator, I am reminded of a mother's courage and intrepidity; and who she rescued from savage hands, when in the very grasp of death.

Mr. President: I was too young to participate in the dangers and difficulties of

my country;—but I can remember when death was in almost every bush, and every thicket concealed an ambuscade. If I am asked to trace my memory back, and name the first indelible impression imprinted on it, it would be the sight of my eldest brother bleeding and dying under the wounds inflicted by the tomahawk and scalping knife;—another and another went in the same way. I have seen a widowed mother plundered of her whole property, in a single night; from affluence and ease reduced to poverty in a moment, and thereby compelled to labor with her own hands, to educate her last and favorite son, who now addresses you.

The following is the close of Mr. Webster's second Speech on Mr. Foot's resolution:

I profess, sir, in my career hitherto, to have kept steadily in view the prosperity and honor of the whole country, and the preservation of our Federal Union. It is to that Union we owe our safety at home, and our consideration and dignity abroad. It is to that Union that we are chiefly indebted for whatever makes us most proud of our country. That union we reached, only by the discipline of our virtues, in the severe school of adversity. It had its origin in the necessities of disordered finance, prostrate commerce, and ruined credit. Under its benign influences, these great interests immediately awoke, as from the dead, and sprang forth with newness of life. Every year of its duration has teemed with fresh proofs of its utility and its blessings; and although our territory has stretched out, wider and wider, and our population spread farther and farther, they have not outrun its protection or its benefits. It has been to all, a copious fountain of national, social, and personal happiness. I have not allowed myself, sir, to look beyond the Union, to see what might be hidden in the dark recess behind. I have not coolly weighed the chances of preserving liberty, when the bonds that unite us together shall be broken asunder. I have not accustomed myself to hang over the precipice of disunion, to see whether, with my short sight, I can fathom the depth of the abyss below; nor could I regard him as a safe counsellor in the affairs of this Government, whose thoughts should be mainly bent on considering, not how the Union should be best preserved, but how tolerable might be the condition of the people when it shall be broken up and destroyed. While the Union lasts, we have high, exciting, gratifying prospects spread out before us, for us and our children. Beyond that I seek not to penetrate the veil. God grant that, in my day, at least, that curtain may not rise. God grant that on my vision never may be opened what lies behind. When my eyes shall be turned to behold, for the last time, the Sun in Heaven, may I not see him shining on the broken and dishonoured fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance, rather, behold the gorgeous Ensign of the Republic, now known and honoured throughout the earth, still high advanced, its arms and trophies streaming in their original lustre, not a stripe erased or polluted, not a single star obscured—bearing for its motto, no such miserable interrogatory as—*What is all this worth?*—Nor those other words of delusion and folly—*Liberty first and Union afterwards!*—but every where spread all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart—*Liberty and Union, now and forever, one and inseparable!*

IMPRISONMENT FOR DEBT. The following affecting story (saith the N. York Daily Sentinel), is extracted from an excellent article on this subject, which appeared in the Commercial Advertiser some two or three years ago. Aggravated cases of this kind have frequently come under our personal observation. Indeed, they occur daily in almost every State in the Union. Yet, with shame be it spoken, individuals are to be found who advocate the barbarous policy! May the time speedily arrive when our merciless Shylocks shall be prevented from wreaking their vengeance on those whom misfortune or necessity might place in their toils.—*Bost. Com.*

A very worthy man, who was much respected as a man of singular intelligence, for one in the humblest walks of life, and of great industry, who supported his family, consisting of a wife and three children, on a piece of leased land, unfortunately became indebted to a merchant for \$500. The causes which led him to become a debtor were these. His brother, the mate of a schooner, about to sail to some one of the West India Islands, purchased this amount of goods for what is termed his adventure; in order to procure which, he signed his brother's notes as his security. The vessel was lost. Mr. Coffin, for that was the man's name, called on the merchant, and while he stated his disposition to liquidate this immense debt, so unexpectedly devolved upon him, begged the merchant to show him every indulgence. This was acceded to, and he gave five notes for \$100 each, to be paid during two years.

A series of misfortunes resulting from sickness in his young family; the feeble state of his wife's health; and loss of cattle, prevented him from paying even the interest on these notes, and the merchant had set them down as debts of no present value. Unfortunately, Mr. Coffin had offended the great man of the village by

manly and successful opposition to some measures which he had proposed in one of the town meetings, in the conducting of which he had long reigned without a shadow of opposition. Irritated that one so poor should have thwarted him in his favorite pursuits, he determined on his punishment. The squire, the next visit he made to the town, called on the merchant and stated to him, that as he had some dealing with Mr. C. he would purchase the notes in his possession, and offered \$125 for the five notes, which was accepted. The squire felt that the enemy of his greatness was now in his power. He therefore commenced suits on his five notes, and recovered judgment on five of them. Two executions were without delay levied on his goods, which were instantly sold; all of which did not more than pay for the principal, interest and cost of the two judgments. Having despoiled his home, notwithstanding the severity of the weather, (it being November), on the third execution he sent him to jail, which was some miles from his village, without the knowledge of his wife, who had, on breaking up of their house, hired herself to a farmer as a weaver, and instead of wages was permitted to keep her children with her. The firmness of Mr. Coffin's mind sustained him until he was shut up in the cold and dreary room assigned him in his prison. As the keys were passing the bolts of the outer door, he set on a bench in all the depth of woe and mental anguish. He was conscious of having committed no crime; he had wronged no man; he had made no resistance, he had uttered no complaint when his property was taken from him, for this was the right of his creditors; he still possessed health and vigor, and was as willing as he was able to work as a laborer for the maintenance of his wife and family, and the payment of all his debts; and although divested of home, he retained his liberty and the power of retrieving his former sources of comfort and independence; but now he was in prison, the place of confinement for those who warred against the laws of God and their country; but he felt that he had not deserved to be classed or treated as one of these; and full of these bitter reflections, he who had never sworn before now cursed the country that could legalize the tyranny now inflicted upon him. The gloom of his mind gathered darkness as the night advanced, and the severity of the cold gave increased force to the fierce resentments and the keen sufferings which alternately possessed his breast. The watches of that long night of misery were passed in meditating revenge at one moment; then sickening to the very heart at the helpless state of his family, and the disgrace of being a prisoner. Years could not have wrought such deep furrows in his high forehead, as appeared in the morning after that night's imprisonment. His wife on the next day, leaving her two youngest children with the farmer, with her two eldest reached the town in which the prison was situated; but her presence did nothing towards calming the mind of Mr. Coffin, and yet this attachment on her part was what he certainly desired and expected.

Mrs. Coffin hired herself as a servant to a neighboring family, and with her children, made frequent visits to the prison, where her attempts to relieve the misery of his confinement, frequently aggravated the grief and suffering she would have perished to have lessened. He gradually, however, recovered the tone of feeling natural to him, and at the end of thirty days, he had no doubt he should be released, as he, having nothing, could take the oath of insolvency, without question from any one. His release, however, was far from the intention of the offended great man of the village, and the day of his release was the day of his confinement on the fourth execution; but, to make an end of this tale of woe, Mr. Coffin's spirits sunk in prospect of a winter's confinement in a cold, damp and cheerless prison. His wife saddened at the sorrows of her husband, and became sick; one of the children with her died, and the mother weighed down with anxiety and grief, soon followed her child to that peaceful tomb "where the wicked cease from troubling, and the weary are at rest."

"It was when the selectmen of the Parish found Mr. Coffin's three children in the almshouse that they instituted an inquiry into the increase of pauperism, and town expenses. The squire was censured, and he, fearing he had carried his resentments so far as to injure his popularity, affected great moderation, and with astonishing liberality, agreed to release Mr. Coffin and permit him to pay the amount of the execution he yet held in his hands, when he should be enabled so to do. One of the selectmen went down to town with the good news of release. On opening the prison door, he found the once hale and hearty Coffin, a broken spirit, broken hearted man; and so far from being able to support his family, it was found necessary to place him in their almshouse which held his children. He was confined with a chronic rheumatism consequent upon his confinement in the cold prison, and his decline was very rapid, accompanied with great bodily suffering. The minister of the parish at one of his last visits, urged him to prepare for the departure of his spirit, which was near at hand; to forgive his enemies, and be at peace with God. He replied, I wish to die; but to forgive my enemy, for I have but one, alas! I cannot. But, said the minister, Jesus, who prayed for his enemies, hath left us an example that we should follow his steps. His reply was, Yes, Jesus was God; but I am a poor, miserable, oppressed and ruined man."

Modesty of the Wise.—A French writer remarks, that "the modest deportment of those that are truly wise, when contrasted with the amusing air of the young and ignorant, may be compared to the different appearances of wheat, which while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation."

The amiable Mrs. Ann Letitia Bauld, the celebrated authoress, and the composer of so many sublime and beautiful Hymns, so justly admired by all lovers of devotional poetry, was a firm believer and advocate of the doctrine of Universal salvation. She says, "The age which has demolished dungeons, rejected torture, and given so fair a prospect of abolishing the iniquity of the slave-trade, cannot long retain among its articles of belief, the gloomy perplexities of Calvinism, and the heart-withering perspective of cruel and never-ending punishment."

Archbishop Tillotson, Dr. Thomas Burnett, Chevalier Ramsay, Wm. Law, Mr. Wm. Dendcombe, Sir George Stenehouse, John Henderson, Bishop Newton, Dr. Hartley, Dr. Priestly, Dr. Brown, and a host of other worthies whose names stand high on the roll of merited fame, were Universalists.—*Gospel Advocate.*

TO STONE MASONS. SEALED PROPOSALS will be received until the 12th May next for the erection of such bank-walls on the lands of the United States in Augusta, as may be required—said walls to have one fair face, to be laid in Thononet-Lime Mortar and in a workmanlike manner; all the stones of said walls to be of fresh color, no dark colored stones to be used in the faces of said walls—and the whole work to be neatly pointed. The walls will probably be from 5 to 9 feet in height, and from 18 to 20 inches in thickness. Proposals will state the price per superficial foot, measured on the face of the work. Payment to be made, when the work is finished.

Proposals (post paid) will be received at the Arsenal in Augusta, August 1, 1820. 6w—13

SCHOOL FOR UNIVERSALISTS. THE great increase of this denomination of Christians within a few years, and the frequent additions now making to it, both of individuals and societies, render it highly desirable and even necessary, that an Academy should be established, for the benefit of the order.

This subject was laid before the last General Convention and met their unanimous approbation. The Convention was of the opinion that it ought to be located in the vicinity of Boston for the purpose of accommodating the greatest number. The place named by the Convention was Woburn. A large and respectable society of Universalists has grown up in that town within three years and is now increasing. They support preaching constantly, and last season erected a neat and convenient meeting house, so elevated as to have a high basement story, under the whole of it, designed for a school room. The expense of finishing the room will probably be six hundred dollars. It will accommodate when finished two hundred scholars.

The society, on account of their recent great expenses, feel unable, at present to finish the room; and as the public sentiment seems to demand the immediate establishment of an Academy, they have concluded by the advice of the ministers of this vicinity to endeavor to raise by subscription a sum sufficient for the purpose. The proprietors will cheerfully give a lease of the room for three years, on condition that it shall be finished and fitted up for a school. Those friendly to the cause propose to raise the money on the following terms:—1st. Every person who shall subscribe five dollars or more, shall have a right to vote himself, or by proxy, in the election of a board of Trustees. 2d. As soon as a sufficient sum of money shall be subscribed, a meeting shall be called, and due notice given for the choice of Trustees, whose duty it shall be to procure instructors, superintend the school, &c. &c. 3d. If more money should be raised than is expended in finishing the room, it shall go to establish a permanent fund for the benefit of the Institution. Woburn, March 20, 1820.

NOTICE. THE subscriber respectfully informs the gentlemen and ladies of Gardiner, Hallowell, and Augusta, and the vicinity, that he still continues to carry on his business opposite the Gardiner Hotel, in all its various branches, viz. Steaming and Cleaning all kinds of Woollen Clothes, Coloring Silks and Crapes, and removing spots of all kinds. Carpets and Table Cloths dressed, &c. &c.—And while he solicits the patronage of the public he humbly and thankfully acknowledges all past favors. All orders promptly attended to. N. B. Satisfaction given or no pay received. DANIEL H. JOHNSON. Gardiner, March 18, 1820.

WANTED, FOR the season, beginning April 15th next, an active young man of good habits capable of taking care of a Clap-board Machine and Saw Mill, for whose services a fair and generous wages will be given. For further information apply to EISENER STEVENS. Montville, March 1, 1820.

NOTICE. JOHN SOULE has taken a house in Augusta, near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him with their patronage. Augusta, March 10, 1820.

SCHOOL. THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) on Monday the twenty-sixth of April next. Instruction will be given in all the branches commonly taught in public Schools, viz. English Grammar, Arithmetic, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages. Terms of tuition from \$3 to \$4.50 per quarter. G. CO. C. WHITNEY. Gardiner, March 10, 1820. 2w

THEOPHILUS P. CHANDLER, ATTORNEY AT LAW, GARDINER, (Me.) (Office near the Bank.) Dec. 1, 1829. 49.

HAYNE & WEBSTER'S SPEECHES. THE celebrated Speeches of Messrs. HAYNE, of South Carolina, and WEBSTER, of Massachusetts, in the U. S. Senate, printed in one pamphlet, for sale by P. SHELTON, at the Gardiner Bookstore. March 10.

INSURANCE AGAINST FIRE. THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 21, 1829. 11

COPARTNERSHIP. GEO. EVANS AND BENJAMIN F. DEANE, Counsellor and Attorneys at Law, HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner. Oct. 1829.

TO PRINTERS. FOR SALE at this office a second hand Ramo Printing Press. March 11.

PRINTING Of all kinds executed with neatness at this Office.

PROSPECTUS.

MARSH, CATES & LYON, propose to publish a Periodical work, entitled THE UNIVERSALIST EXPOSITOR, and in pursuance of this purpose, they have engaged HOSEA BALLOU, and HOSEA BALLOU, 2d, Editors.

While so many Universalist Papers are already circulating, what is the need, it may be asked, of another publication on their plan? We answer, No; for we heartily concur in what appears the common opinion, that those Papers are so conducted as to be of great service, and the service which nature comes within their sphere.

But it should be remembered that they are not adapted to all purposes. There are subjects, and of high importance, that cannot be advantageously treated in a popular weekly paper, devoted to the religious events and immediate concerns of the day, and which, like other newspapers, to "perish in the night." And it is thought that our denomination, now so widely extended and fast increasing, needs some publication of convenient form, as a safe depository for the matured Essays, for systematic Discussions on the doctrine, and for occasional Reviews of such Works as are peculiarly interesting to Universalists.

Accordingly, the Universalist Expositor is proposed to answer this purpose, without interfering with the usual course of our Weekly Religious Journals, and without superseding their use. Its distinct character may be sufficiently understood from the following plan. It will consist chiefly of

Disquisitions on several points of Biblical Literature; Critical Interpretations of Texts; Explanations of Scriptural Phrases and Subjects; Doctrinal Discussions; and Expositions, both illustrative and historical, of Religious Truth in general.

Such are its principal objects. It will, however, contain, when occasion shall demand, Reviews of Religious Works, and, at times, such sermons as shall be judged of lasting, as well as of immediate interest. The embellishments of Poetry will not be wholly neglected; of which the best original pieces which our resources afford, will be selected for insertion.

Of such a work the language should be correct, and the style at once plain and engaging. How far it will attain to these excellences, remains to be proved. Its typographical appearance we may promise with some certainty, that it shall equal in neatness and beauty that of the most respectable Reviews printed in the country. And we indulge the hope that the execution both of the pen and of the press, will be such as not to dishonor our attempt; and that by opening new fields of investigation, and by more thoroughly exploring some which have been hitherto surveyed, our work may be the means of increasing the number who are well satisfied that the Father sent the Son to be the Savior of the world.

CONDITIONS. I. THE UNIVERSALIST EXPOSITOR will be published in Numbers, stitched in printed covers, containing sixty-four pages each, on superior paper, and will be sent by mail, postage paid, for \$1.00 per annum, in advance, or \$1.25 per annum, in arrears.

II. It will be published on the first of every month, making six Numbers in the course of the year at Two Dollars per annum, payable on the delivery of the first number.

III. The first Number will appear on the first of June next, if sufficient encouragement is received.

IV. Any person becoming responsible for six subscribers, shall receive the seventh copy gratis.

N. B. The Publishers hope to obtain a patronage sufficient to enable them to pay for such original communications as shall be received and inserted.

Editors who are friendly to the proposed work, will promote its interests, and the cause to which it is devoted, by giving this Prospectus an insertion in their papers.

Subscription Lists must be returned by the first of May. All Communications must be addressed (post paid) to MARSH, CATES & LYON, 302 Washington street, Boston. Feb. 1820.

STATE LOAN OF \$25,000. **STATE OF MAINE.** Treasury Office, Portland, March 12, 1820. NOTICE is hereby given that proposals will be received at this Office until the twelfth day of May next, for a Loan to the State of Maine, of twenty-five thousand dollars, which sum the Treasurer of the State is authorized and directed to obtain on the faith of the State on terms most favorable, not less than par, and payable at the pleasure of the Government after five years, with interest not exceeding five per cent per annum, to be paid semi-annually at the Treasury.

I therefore in compliance with the duty prescribed by Resolve of the Legislature of the State passed the 11th instant, to obtain said loan, make known, that those persons or Corporations offering the greatest premium for such loan, or any part of it, shall have the same. ELIAS THOMAS, Treasurer of the State of Maine. March 17.

JOURNAL OF HEALTH. PUBLISHED twice a month, at 1.25 per annum, or sixteen numbers, can be had for one dollar, mailed post paid to SAM'L COLMAN, Portland, Me. Jan. 6.

STATE OF MAINE. At a Court of Probate held in Augusta, in and for the said County of Kennebec, on the second Tuesday of March, (being the ninth day of said month) A. D. 1820.

A Copy of the last Will and Testament of JAMES SIZARE, of Portsmouth, in the County of Rockingham, and State of New-Hampshire, Esquire, deceased, to-wit: with a copy of the Probate thereof, under the seal of the Court of Probate in and for the County of Rockingham, aforesaid, where said Will has been duly proved and allowed, has been presented to me, the Judge of Probate, in and for said County of Kennebec, by John Fisher and for said County of Kennebec, John Fisher Sheafe, one of the Executors therein named, who avers, that said testator had estate in said County of Kennebec wherein the same Will may operate, and I desire that the same will be filed and recorded in the Probate Office for the County of Kennebec, pursuant to the statute in such case made and provided.

WHEREUPON I DO ORDER, that the Judge of said Probate Office of said James Fisher Sheafe, be considered as a Probate Court, to be held at Augusta in said County of Kennebec, on the second Tuesday of May next, to-wit: 10 o'clock A. M. and that notice be given to all persons interested by publishing this order in the Christian Intelligencer and Eastern Chronicle, printed in Gardiner, in said County of Kennebec, three weeks successively, at least thirty days previous to said Court. All persons interested therein, may then and there be heard, if they see cause, in relation to the premises.

Given under my hand at Augusta this ninth day of March, A. D. 1820. H. W. FULLER, Judge. Attest, W. EMMONS, Reg'r.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of DAVID HOOPER, late of Greene, in the County of Kennebec, deceased, testator, and has undertaken that trust by giving bond as the law directs. All persons, therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to BENJ. B. MURRAY, Executor. Greene, Jan. 11, 1820.

CHRISTIAN INTELLIGENCER. TERMS. Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent or other person, procuring new and good subscribers, and ten per cent will be allowed to agents on all copies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.